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SADYOJYOTI'S TATTVATRAYA NIRṆAYA

(with a summary of Aghoraśiva's Commentary)

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Translator's Introduction

One of the fields in which Dr. S.S. Janaki made important scholarly contributions during her distinguished career was that of Śaiva Siddhānta ritual and philosophy. Much of her work focused upon the great twelfth-century Siddhāntin Aghoraśiva, and his *magnum opus*, the *Kriyākramadyotikā*, an authoritative guide to Śaiva ritual practice composed in 1156 C.E. I was fortunate enough to work with Dr. Janaki on some portions of this text, and in our meetings she often pointed me to other works by Aghoraśiva of a more theological nature. Aghoraśiva wrote commentaries on several works of Siddhānta theology. One of the texts I found especially valuable in my own studies of Śaiva Siddhānta was the *Tattvatrayanirṇaya* (Discussion of the Three Realities)[1] of Sadyojyoti with Aghoraśiva's *Vṛtti*. Here Sadyojyoti succinctly summarises three primary categories of Śaiva ontology in the space of thirty-two verses.

Sadyojyoti was the most important teacher in setting out the philosophical foundation for Śaiva Siddhānta as it flourished in Kashmir and other parts of northern India in the tenth and eleventh centuries.[2]

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1. In addition to expressing my gratitude to Dr. Janaki, I would like to thank T.N. Damodaran, Sabharatna Sivacharya, and especially N.R. Bhatt for patiently working on Śaiva Siddhānta texts with me during my dissertation research. Also, Edwin Gerow was kind enough to go over several portions of this translations with me, a number of years back.

2. For a full list of Sadyojyoti's works, see N.R. Bhatt, ed., *Mataṅga-pārameśvarāgama* (Vidyāpāda), Pondicherry, 1977, pp. xi-xii; For a brief account of medieval Śaiva Siddhānta as a pan-Indian school, see Richard H.Davis, "Aghoraśiva's Background," *Journal of Oriental Research*, Madras, Vols. 56-62 (1986-92), pp. 367-88.

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Other Kashmiri authors such as Rāmakaṇṭha, Vidyākaṇṭha, and Nārayaṇakaṇṭha further developed Sadyojyoti's dualistic Śaiva theology, and in twelfth-century Tamilnadu, Aghoraśiva took up the task of elaborating and explicating the teachings of Sadyojyoti and the other Kashmiri masters. In his work on ritual as well as theology Aghoraśiva provided the fullest articulation of Śaiva Siddhānta in Sankrit, a century before Meykaṇṭar and his successors reformulated the Siddhānta system using the Tamil language.[3]

For my translation I initially utilised the 1923 Devakottai edition of eight Śaiva Siddhānta works, the *Aṣṭaprakaraṇa*, edited by H. Krishna Sastri. Since that time, a superior edition of this group of texts, by Vrajavallabha Dvivedi, has been published by the Sampurnananda Sanskrit University in Varanasi.[4] Wherever there are significant differences, I have followed the authority of Dvivedi.

Translation

I bow to Śiva, through whose grace all desires both seen and unseen are achieved without delay, and I will now compose this commentary on Sadyojyoti's "Discussion of the Three Realities".

Aghoraśiva (hereafter A.) observes that the preceptor Sadyojyoti (hereafter S.) in paying homage to Paramaśiva also specifies the purpose of his treatise by delineating the primary topics that are to be discussed in it.

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3. Richard H. Davis, *Ritual in an Oscillating Universe : Worshipping Śiva in Medieval India* (Princeton, 1997) provides an account of this Śaiva system of philosophy and ritual, using Aghoraśiva's works extensively.

4. H. Krishna Sastri, ed., *Aṣṭaprakaraṇa*, Saivagama Siddhanta Paripalana Sangha, Devakottai, 1923, 1925; Vrajavallabha Dvivedi, ed., *Aṣṭaprakaraṇa* (Yogatantra-Granthamala, Vol. 12), Sampurnananda Sanskrit University, Varanasi, 1988. As far as I know, there is only one unpublished translation of this brief text, included in a dissertation: Leon E. Hannotte, "Philosophy of God in Kashmir Śaiva Dualism: Sadyajyoti and His Commentators." Unpublished Ph.D. dissertation, McMaster University, Hamilton, Ontario, 1987.

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1. The Autonomous One, manifest without beginning, with his own majesty considers the diversity of bonds and distributes various fruits to the souls. Praise, praise to Him !

Śiva must be beginningless and liberated without beginning, says A., because if one asserts that his liberation does have a beginning, an endless series results. (That is, one must postulate another entity or power to have provoked this liberation). Because his liberation is eternal, he is not controlled by anyone, therefore "autonomous". "His own majesty" is Śakti, A. tells us, and Śiva uses that innate power to investigate the "diversity of bonds" and "distribute various fruits to the souls," who are not autonomous insofar as they are, unlike Śiva, covered over with *mala* (primordial impurity). To those with ripened (*pakva*)*mala*, he grants complete and incomplete forms of liberation, according to the degree of *pakva;* to those with unripened (*apakva*)*mala* he grants fruit consisting in the consumption of the consequences of past acts (*karman*), so that their *mala* may become *pakva*. By these means, Śiva acts as the granter of all grace.

After praising the highest *guru*, the author introduces the topic of his treatise.

2. Now I will explain rather briefly, for the aid of those with weak intellects, the true meaning in the text of the Praiseworthy One, which I learned from my guru.

The "text" referred to here is the *Svāyambhuvāgama*, as indicated in verse 32. The "Praiseworthy One" must be Śiva, since he alone is to be worshipped by everyone. A. expands on the term "*guru*" by glossing it as "learned from a succession of *gurus*, reaching back without interruption to Paramaśiva".

3. There are Śambu, the souls, and māyā, This triad of realities - eternal, pervasive and endowed with the power of action - are manifest even when the group of derivatives is asleep.

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Śiva is called "Śambu" here, says A., to indicate the one who manifests (*bhū*) contentment (*śam*). The three realities are all "eternal" since they are without beginning; if they were not so, an infinite regress would follow, A. argues. Śiva and the souls are non-substantive (*amūrtatva*), and so they must be "pervasive" in order that movements may occur, such as Śiva's exercise of lordship over all and the soul's consumption of the fruits of actions done in other places. *Māyā* pervades the substances that derive from it. And *mala* is included by implication in the category of *māyā* as well, and its eternality and pervasiveness are well-known. Śiva and the souls are "endowed with the power of action," and with the power of knowing as well, because they are conscious entities, and (quoting *Mṛgendrāgama*, Vidyā 2.5) "consciousness has the form of knowledge and action." *Māyā* is presided over by Parameśvara's Śakti, whereby it too is given the power of action.

Now that he has mentioned the similarities of these three, S. goes on to specify their differences :

4. Śiva and souls are infinite in number, non-productive and endowed with consciousness. Māyā is singular, productive and is devoid of consciousness.

The infinite number of souls poses no problem; but A. postulates two reasons why S. says here that Śiva (who is more often described as singular) is also "infinite in number". Śiva can be said to be infinite, by a secondary application (*upacāra*), since he presides over an infinite number of things, both conscious and non-conscious. Alternatively, one can say that liberated souls are also denoted by the term "Śiva," since they also possess the quality of Śiva-ness, and they are countless. Both Śiva and souls are "non-productive" i.e. without derivatives, since they do not undergo transformation (*pariṇāma*). *Māyā*, on the other hand, is "singular" because it is the highest material cause, and "productive" in the form of derivatives.

Now that S. has distinguished Śiva and souls from *māyā*, he shows the difference between Śiva and souls :

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5. Lords possess active energy. One among them possesses that quality attained without beginning. Liberated souls and lords are without mala, and possess powers of knowledge and action pertaining to all objects.

The term "lords" refers to all those who possess "active energy", that is, efficacy in all domains. Among all such lords, only one is said to "possess this quality attained without beginning" - namely, Paramaśiva. For other members of this category, such as liberated souls who are similar to Śiva and lords like the Vidyeśvaras, their lordly qualities are achieved with Śiva acting as instrumental cause. Vidyeśvaras and other lords carry out their duties *(adhikāra)* by Śiva's command, since they remain attached to that *mala* resulting from duty. Liberated souls, by contrast, do not act at all, since Śiva does not instigate them to do so.

Even though Śiva is said to be liberated without beginning, one still hears of divisions, like "Śiva with parts" and "Śiva without parts", and of divisions into forms like Īśāna, Tatpuruṣa and the other "faces" and so on. S. explains how this can be :

6. He exists before the transformation, before the mass of results. So in that One who is perfected without beginning, He is sung as having differentiated and undifferentiated aspects, and having the five activities as his domain.

By "transformation," specifies A., one must understand the transformations of the material causes of the pure and impure realms (i.e. *māyā* and *mahāmāyā*). By the "mass of results" S. means the group of effects taking the form of pure and impure realms. The point here, observes A., is that the divisions in Śiva, such as that of his five divisions into Sadyojāta and the others who carry out the five fundamental activities, starting with Emanation, are praised in the *śāstras* as being secondary (*upacāreṇa*) divisions, and not true in the highest sense (*pāramārthika*), because these divisions into various activities are conditional (*upādhi*) on the actions that need to be accomplished. A. goes on to quote three unidentified passages from *śruti* to support this

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position: "(Śiva) as Superintendent, as Enjoyer, and as Place of Repose ought to be understood as secondary designations," "His division results from the division in his activities, and that division is not true in the highest sense," and "One speaks of Śiva as Lord, as Sadāśiva, and as Śānta on account of the division of his activities."

However, A. continues, in the sphere of bound souls, the division between *sakala* and *akala* and the like are real indeed. A. goes on here to differentiate several categories of bound souls. There are two types of *sakala* souls: those who are connected with *kalā* and are bound by all three types of fetters, and those whose *karman* has been extinguished by knowledge and the like and who remain for a while in worldly existence longer due to remaining traces. There are two types of *akala* souls: the *pralayākala* who is bound by *mala* and *karman* due to the removal of categories starting with *kalā* on account of *pralaya*, and the *vijñānakevala* who is connected with only the one fetter of *mala* thanks to the removal of *karman* by means of knowledge, *yoga* and the like. As for the liberated souls *(mukta)*, they alone are without *mala*. To conclude this treatment of the categories of souls, A. quotes *Svāyambhuvāgama* : "Souls may be without *mala*, or bound, or again liberated by means of initiation. The soul is understood to have three states: *kevala, sakala, and amala.*"

Next S. describes those who are in bondage.

7. Just as the virtues of Śiva are all-pervading, so are those of the souls. However, in the case of bound souls these qualities are covered over without beginning by the singular mala.

A. explains that the inherent form of all souls, as of Śiva, is pervading and has knowledge and action as its essence. To support this he quotes *Mṛgendrāgama* (Vidyā 2.5): "Consciousness has as its form knowledge and action. It exists within the soul at all times. Therefore, they say, at the moment of liberation the soul becomes all pervasive." However, this inherent form of every soul becomes suppressed by a certain singular *mala* that acts without beginning. *Mala* must be

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"singular" (*eka*), A. says, because it is not conscious, and if it were not singular a prior cause would need to be postulated, as in the case of such inanimate products as pots. And as the *Svāyambhuvāgama* (33.1) puts it, "Souls have *mala* without beginning."

8. Due to this mala, bound souls are deprived of the full manifestation of their inherent powers, and so they are not independent, not knowledgeable, and not active. They are not able by themselves to utilise their own power, even though they are without mala and go everywhere.

For this reason, says A., souls require the intervention of Śiva, who does have full use of these powers. One might object that souls will use their own powers of knowledge and the like, A. observes; but S. here asserts that souls are unable to recover their own full powers without intervention. *Mala* is substantive, and will not disappear simply by means of knowledge. Like cataracts obstructing the inherent capacity of the eye, which require the action of a physician to remove them, *mala* requires Śiva's action in initiation (*dīkṣā*). A. refers to his own commentary on Sadyojyoti's *Tattvasamgraha* for a more detailed discussion of this.

9. Since they are constrained by mala, souls are subject to Śiva from the beginning and so they must be constrained, bound, purified, and enlightened by the Lord.

A. expands on the sequence of Śiva's actions upon the souls here. A soul, covered over by *mala* without beginning, must be "constrained" by Śiva's power of constraint (*rodhaśakti*), "bound" by the bonds of *māyā* and its derivatives so that the soul can consume its *karman*. When the *mala* ripens appropriately, the soul should be "purified" by removal of the fetters through initiation, and then it is "enlightened" through the emergence of its inherent *śivatva* resulting from that initiation.

The next verse considers a possible objection :

10. "But if the powers such as knowledge are eternal, then the formation of mala and other fetters must be still older." That is true. As it is in the case of the Lord, so here too it is the same, not different.

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An opponent might object, "If the powers of knowledge and action exist eternally, the formation of *mala* and the other fetters must be still older, since the fetters encompass those powers. So how can the fetters be considered adventitious ?" In other words, how can something incidental or temporal (*kādācitkatva*) like fetters be older than or overpower something that is eternal, such as the inherent powers of the soul ? A. does not respond directly to this dilemma. Along with S., he accepts the opponent's statement of premises, and reasserts the eternality of the soul's powers. Consciousness is identical with the powers of knowledge and action, and consciousness is eternal both in the case of souls and in the case of Śiva. Otherwise, says A., one would end up with the error that souls are not eternal, due to lack of consciousness through being susceptible to change.

Moreover, A. adds, if *mala* and the other fetters did not exist, souls would not be connected with bodies and the like, as S. points out:

11. Mala, which is endowed with karman and connected with the transformations of māyā, is the underlying cause of embodied existence. The powers of mala are divided among all souls, and they cover over the soul's virtues.

The purpose of embodiment is the consumption of *karman*, says A. Because a liberated soul has no *mala* remaining, it has no fetters, and therefore it is connected with a body. A supports this statement by quoting the *Svāyambhuvāgama* (32.13): "The bodies that belong to embodied souls are diverse due to the diversity of *karman*."

A. considers the possible objection: "If *mala* is singular, then if one soul is liberated, would this not entail the liberation of all souls ?" This is why S. specifies "the powers of *mala*," replies A. Because *mala* has multiple powers that are spread "among all souls," when the power of *mala* over one soul ceases due to the *malaparipāka* just that one soul becomes liberated. The point, says A., is that not all souls gain liberation due to the *malaparipāka* pertaining to one soul.

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12. For every soul, in a certain way and at a certain time, mala undergoes transformation and ceases to obstruct the powers of that soul at a particular time according to the distinctive status of its own transformation.

Mala undergoes transformation and ceases to cover over the soul's powers, but it does not do so by itself, adds A., since it is not animate. Rather, it is said, this occurs through the Lord's activities alone. Further, the transformation of *mala* does not take place at a set time, just as lotuses come into bloom not all at once, but each in its own time. This is why S. uses the phrase "according to the distinctive status of its own transformation".

There is distinction among different grades of liberation, higher and lower, on account of the differences in the *malaparipāka* according to the distinctive status of its own transformation.

13. For that reason one may observe different degrees of success among the souls, resulting from religious means of attainment (sādhana), from time, and from their distinctive qualities. This never occurs on account of the Lord.

Texts like *Matangapārameśvarāgama* (Yoga 5.67) state that there are seven degrees of liberation, due to differences in religious means of attainment, differences in qualities such as devotion, faith, and the like, and differences in time (i.e. the stage of *malapariṇāma)*. The different "degrees of success," which are liberation, occur only as a result of the distinctive status of the transformation of *mala,* and for no other reason. Further, such differences cannot occur "on account of the Lord," because Śiva is impartial to all. The one who grants grace to all souls does not take sides.

This is why there are different categories of initiation, such as the *naiṣthikya*, as S. indicates :

14. In light of this, the Lord has declared an infinite number of reasonable means of gaining liberation. Otherwise there would not be an endless number of means of attainment.

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If the ripening of the fetters took only one form, then the means of removing the fetters might also take a single form, and likewise the result of this removal might be singular. But this in not the case. A. refers to his more extensive treatment of the types of initiation and the different ways that *malaparipāka* may take place, in his *Dīpikā* on the *Mṛgendrāgamavṛtti.*

The next verse emphasises the endless number of means of attainment (*sādhana*).

15. Mala obstructs a certain soul from its highest goal in a certain manner, by means of certain fetters. That soul becomes free of its bondage according to that manner, and by means of removing those particular fetters.

Various types of souls are obstructed in different ways and to different degrees. The category of Vijñānakala souls, for example, is obstructed with *mala* alone, which causes ignorance, lack of action, agitation, dependence, and other failings. *Karman* along with *mala* fetter the powers of the Pralayākala souls. Sakala souls are obstructed with those two fetters, and also with the various worlds, both shared and particular, in which we live.

The bondage is removed involving those same fetters that obstruct the soul.

16. Since the means of attaining true liberation may take many forms, various methods are taught in the Śaiva treatises. If there were no variation among souls, these would not be suitable.

Here A. points to the different types of Śaiva initiation described in the Śaiva texts: *sādhāra* (with the support of a *guru*), *nirādhāra* (without support), *naiṣṭhika* (appropriate for those who seek liberation), *bhautika* (appropriate for those who seek worldly aims), and the like. As there are different degrees of *malapariṇāma* there are different methods of attainment, and there are different kinds of liberation as well.

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A. quotes *Mṛgendrāgama* (Vidyā 5.4-5) describing the signs (*cihna*) that indicate the *malapariṇāma* in a soul. "Śakti falls without fail on the embodied souls who show these signs: yearning for liberation and repugnance for remaining in this world, devotion towards the devotees of Śiva, and faith in the teacher and the rule of conduct taught by Śiva." Only when these signs are observed, says A., should preceptors perform initiation.

Now S. asks a rhetorical question.

17. Who causes mala to transform ? The One who draws out the Seed (of māyā) and gives to the souls, according to their diverse karman, diverse experiences (bhoga) along with the means of experiencing them.

Mala is not conscious, and hence cannot become *pakva* by itself. Therefore, S. poses the question of how *mala* becomes *pakva*. Śiva draws out from the "Seed", namely the impure source-substance *māyā-tattva*, and enables souls' experience (*bhoga*) consisting of pleasure and pain conforming to their particular *karman*. He also grants to souls the "means of experiencing," namely bodies and the like. In the Impure Domain (*aśuddhādhvan*), A. quotes from *Kiraṇāgama* (Vidyā 3.27), Ananta is the direct agent of *malaparipāka*, while Śiva acts as agent in the Pure Domain.

18. Even during the period of Cosmic Sleep, Śiva remains and prepares the Seed for emanation again. He alone places the entire world there during the Dissolution, so that it can rest.

During Cosmic Sleep, Śiva arranges *māyā* suitable for emanation again, and so it becomes again suitable for the souls to consume their *karman*.

19. And when the world awakens, the granter of great power Śiva makes a portion of karman ready for the souls to experience, together with mala, so that it can be removed, because he is always compassionate.

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A. quotes *Mṛgendrāgama* (Vidyā 4.15, 13-4) here to support this verse: "Even during Cosmic Sleep, Śiva continues to enlighten those worthy of enlightenment, to constrain those needing to be constrained, to ripen the *karman* of those who have it, to prepare the powers of *māyā* for emanation, and to watch the entire aggregate of things just as they are." Further: "[At the Cosmic Dissolution] Śiva gathers all the means of experience and reabsorbs them into their own sources, holds them fast along with the souls, and since He is compassionate to all, He remains there so that creatures who are fatigued by being may rest." So does Śiva act during the time of Dissolution. Now S. goes on to describe Śiva's activity during periods of Maintenance (*sthitikāla*). Śiva is called the "granter of great power" here because he gives to souls the great powers of omniscience and omnipotence. The point here, concludes A., is that during periods of Maintenance, Śiva causes a certain amount of *pakva karman* to be experienced or consumed, in order to have *mala-paripāka.*

20. Prior to the removal of mala, Śiva is seen to constrain the soul's powers, and to assist the powers of the fetters, in order to strengthen its capacities.

A. raises a possible objection here: If Śiva is devoted to granting grace to souls, how is it that here He seems to grant grace to the fetters, through his power of concealment (*tirodhāna*) ? A. answers that *mala* can only be removed through *paripāka*. Therefore Śiva carries out the painful activity of concealment, which consists of causing souls to consume the *karman* they need to consume, by binding them to *māyā* and its derivatives, so that *mala* may became *pakva*. A. cites the analogy of a physician who produces pain with the bitter medicines he prescribes. As the venerable *Mṛgendrāgama* (Vidyā 7.18) puts it, "Even though he causes the patient much pain by administering bitter medicines and the like, a physician is not considered to be the cause of pain because, in the end, he brings about the desired state of health."

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21. When he sees that mala is ready for removal, he prepares the suitable instrument for the soul's release. The evolution of mala, which is devoid of consciousness, is prescribed during Sleep as is that of the Seed (māyā).

The "instrument" that Śiva prepares is initiation (*dīkṣā*), formed from Śiva's own powers. Elsewhere, it is said that the consumption of *karman* causes the *malaparipāka*. But since *mala*, like *māyā* is not conscious, its *pakva* occurs also through Śiva's own authority, for he is conscious.

Now an objection is raised:

22. "If Śiva prepares mala for removal, why does He not act simultaneously towards all souls ?" To such an opponent, one should reply :

23. Why cannot all one's karman be consumed simultaneously, or even on the same day ? It cannot be consumed together because of the diversity of actions. Generally, karman is consumed after an interval of time.

Due to the variety of fruits (*phala*) that must be experienced as a result of acts ranging from performing a horse sacrifice to killing a Brahmin, consumption of *karman* cannot occur at one single time. If it were the answer, it could not be accepted.

But why are they not consumed together ? S. continues to explain:

24. At the time when all derivatives are emanated, omnipotence (śaktā) is fully present in the Lord; Śakti is fully present in the Seed; and pervasiveness and the nature of being consumers of karman are present in souls.

25. For this reason the Lord creates many bodies from the Seed, which is the material cause of all effects, and allows the souls to consume all their karman.

A. glosses these two verses: Because, at the time when derivatives (*vikāra*) both common and particular emanate from *māyā*, Śakti acts as

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the active capacity of Śiva, all the results of past actions pervade *māyā*, and the status of being a consumer of *karman* pervades the souls, therefore Śiva emanates many bodies simultaneously from the *māyātattva* and enables each soul to consume all its *karman*. This, he adds, is also accepted in the opponent's perspective.

But now the opponent raises another objection.

26. "But from observing that karman is consumed step by step (kramaśaḥ) we infer that likewise Śiva must cause it (mala) to become pakva in a similar manner." [S. answers] *Here we both agree.*

A. cites the analogy of the sun's action on lotuses to clarify this statement. Śiva brings about the *karmapāka* in accordance with their readiness to become *pakva*, just as the sun shines on all lotuses but only causes to bloom those that are prepared to do so. Therefore, A. states, Śaiva Siddhānta does not accept the notion of simultaneous consumption of *karman* by all souls.

27. One may recognise that mala has disappeared when one observes the effects of its loss. Likewise the Great Lord is able to act suitably according to the state of readiness of each soul.

When one observes the effects necessarily connected with the Śaktipāta, identical with the undertaking of initiation, one can infer that *mala* has disappeared. Likewise, says A., because one observes that these effects occur step by step, that is, at different times for different souls, Śiva must bring about the *malaparipāka* in a step by step manner. The point, he emphasises, is that there is no simultaneity in this *malaparipāka* among the souls.

A. extends this point. Just as the *malaparipāka* occurs in a step by step manner during periods of Maintenance, so likewise at the time of Dissolution *malanivṛtti* takes place according to its readiness. The simultaneous *malaparipāka* of all beings does not take place. For this reason, A. argues, the implication of the opponent (in v.22 above) that the Siddhāntins adhere to a theory of simultaneous *malaparipāka* is not proper. To show this, S. continues:

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28. Both Womb and karman are suitable for such, even during Cosmic Sleep. So the reply you made in the form of a question, with regard to the simultaneity of ripening during the time of Maintenance, is not appropriate.

S. responds to the opponent's implication that Siddhāntins adhere to a position of simultaneous maturation of *mala* in all souls by pointing out that *māyā* and *karman* retain their inherent characteristics even during periods of Dissolution. A. explains: *Māyā* which is the Cosmic Womb (*yoni*), has the capacity to produce (*prasūti*) the elements that constitute the differentiated world. *Karman* is suitable for giving fruits or results of actions. And third, there is the *malaparipāka*. These are the three dynamics by which the fetters come to be removed from a soul, following their own step by step course for each individual. The rest, says A., is obvious.

To further show how that question can be answered. S. continues:

29-30a. The Lord acts as He does, following the processes of Emanation and the other fundamental activities, at the time and in the manner that is suitable, without limitation. So it is the same with liberation and with the cause of liberation.

A. restates the overarching suitability of Śiva's actions. This bears on the question raised previously by the opponent, as to the simultaneity of the arising of the effects of *māyā*. This objection, says S., is the same in the case of simultaneous granting of liberation, and in the simultaneous *malaparipāka* which is the cause of liberation.

The *śāstras* stress the substantiveness, unity, and so on of *mala*, and so S. contineus.

30b-31. Mala is fully and sufficiently described in the śāstras as real, singular, multiple in its powers, and the like. If it did not possess multiple powers, it could not be removed, or else one who was fully liberated (lit. "bound to the real") would experience suffering.

A. quotes *Mṛgendrāgama* (Vidyā 7.8) to support this passage: "*Mala* is singular and applies to all beings without beginning. It is firm

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and immense. It contains a multitude of powers which cover every soul and depart at the end of their proper time." So, he goes on, if *mala* did not have a multiplicity of powers it could not be removed from souls individually, or else one would run into clear contradictions, such as that when one soul gained liberation all beings would be liberated, or that one who had gained full liberation would not retain it. Since these are clearly not the case, *mala* must have varied powers, affecting diverse souls in differing ways. A. glosses "and the like" as indicating "without beginning." He quotes *Mṛgendrāgama* (Vidyā 7.9) in support. "This *mala* is present among all souls without beginning. Or else, if it did have a beginning, one would need to indicate its cause. If it were present in any other way, it would obstruct even liberated souls, and all effort to gain liberation would be in vain." A. says that he has already given a detailed description of the actions of *mala* in his *Dīpikā* to the *Mṛgendrāgamavṛtti,* and he directs the interested student to refer there for more elaboration. Here it is not repeated says A. for fear of making the text too prolix.

32. The commentator Sadyojyoti has concisely set forth this "Discussion of the Three Realities" of the Svāyambhuvāgama, in order to refute the idea that souls are inanimate without beginning.

Because he considers that the soul's powers of knowledge and action are covered over by beginningless *mala,* Sadyojyoti seeks to refute the doctrine prattled about by Naiyāyikas that souls are inanimate. To do so, A. explains, the author has briefly described the three realities, namely *mala* which covers the powers of souls, *māyā* which brings about the worlds in which souls reside, and Śiva who is the power able to remove *mala* from the soul.

A. concludes with two verses about himself:

This flawless commentary on the "Discussion of the Three Realities" was readily composed by the teacher named Aghoraśiva, famed throughout the world for his commentary *Śrījanyā,* head of the Kuṇḍina family which adorns the Chola region. He worships the dust of the lotus feet of his own master, Sarvātmaśiva.

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